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اجتماعی مطالعہ قرآن ۔ اگست ۲۰۲۵

Surah Aal Imran – Ayat 103 to 105

Ayat - 103

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا ۠ وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَآءً
فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًا ۚ وَكُنْتُمْ عَلٰى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَاَنْقَذَكُمْ
مِّنْهَا ۭ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿١٠٣﴾

Sab mil kar Allah ki rassi (83) ko mazboot pakar lo aur tafarruqah mein na pado. Allah ke is ihsaan ko yaad rakho jo us ne tum par kiya hai. Tum ek doosre ke dushman thay, us ne tumhare dil jor diye aur us ke fazl o karam se tum bhai bhai ban gaye. Tum aag se bhare hue ek gadhay ke kinaare kharay thay, Allah ne tum ko us se bacha liya.(84) Is tarah Allah apni nishaniyan tumhare saamne roshan karta hai, shayad ke in alamaton se tumhein apni falaah ka seedha raasta nazar aa jaaye.(85)

Tafseer – Tafheemulquran – Maulana Maududi

Surah Aal Imran (83)

Allah ki rassi se muraad us ka deen hai, aur is ko rassi se is liye tabeer kiya gaya hai ke yehi woh rishta hai jo ek taraf ahl-e-imaan ka talluq Allah se qaim karta hai aur doosri taraf tamaam imaan laane walon ko baaham mila kar ek jama'at banata hai. Is rassi ko "mazboot pakarne" ka matlab ye hai ke Musalmaanon ki nigah mein asal ahmiyat "deen" ki ho, isi se unko dilchaspi ho, isi ki iqamat mein woh koshan rahen aur isi ki khidmat ke liye aapas mein ta'awun karte rahen. Jahan deen ki asaasi taleemaat aur is ki iqamat ke nasb-ul-ain se Musalmaan hatte aur unki tawajjuhat aur dilchaspiyan juz'iyaat o furu' ki taraf mun'atif ho'in, phir un mein laaziman wohi tafarruqah o ikhtilaaf roonuma ho jaaye ga jo is se pehle Anbiya alaihim-us-salaam ki ummaton ko un ke asal maqsad-e-hayaat se munharif kar ke duniya aur aakhirat ki ruswaaiyon mein mubtala kar chuka hai.

Surah Aal Imran (84)

Yeh ishaara hai us haalat ki taraf jis mein Islam se pehle ahl-e-Arab mubtala thay. Qabaail ki baahimi adaawatein, baat baat par un ki laraaiyaan, aur shab o roz ke kusht o khoon, jin ki badolat qareeb tha ke poori Arab qaum neist o nabood ho jaati. Is aag mein jal marne se agar kisi cheez ne unhein bachaaya to woh yehi naimat-e-Islam thi. Yeh aayaat jis waqt naazil hui hain us se teen chaar saal pehle hi Madinah ke log Musalmaan huay thay, aur Islam ki yeh jeeti jaagti naimat sab dekh rahe thay ke Aus aur Khazraj ke woh qabaail, jo saalhaa saal se ek doosre ke khoon ke pyaase thay, baahim mil kar sheer o shakar ho chuke thay, aur yeh dono qabaail Makkah se aane wale Muhaajireen ke saath aisay be-nazir eesar o muhabbat ka bartaao kar rahe thay jo ek khandaan ke log bhi aapas mein nahi karte.

Surah Aal Imran (85)

Yani agar tum aankhein rakhte ho to in alamaton ko dekh kar khud andaaza kar sakte ho ke aaya tumhari falaah is deen ko mazboot thaamne mein hai ya isey chhor kar phir usi haalat ki taraf palat jaane mein jis ke andar tum pehle mubtala thay? Aaya tumhara asli khair khwah Allah aur us ka Rasool hai ya woh Yahoodi aur Mushrik aur Munafiq log jo tum ko haalat-e-sabiqa ki taraf palta le jaane ki koshish kar rahe hain?

Ask ChatGPT

Tafseer – Tadabbur ul Quran – Maulana Ameen Ahsan Islahi

'Hablullah' se muraad: 'Habl' ke ma'ani rassi ke hain. Apne isi ma'ani se taraqqi kar ke ye lafz ta'alluq aur rabt ke mafhoom mein istemaal hua hai is liye ke rassi do cheezon mein rabt o ta'alluq ka zariya hoti hai. Ek hamaasi shaair ka mashhoor sher hai: **"Wa lakinnee wasaltul habl minhu. Muwasalatan bihabli Abee Bayaan"**: lekin main ne us se apna ta'alluq joray rakha, Abu Bayaan ke ta'alluq se wabastagi ki bunyad par. Phir mazeed taraqqi kar ke ye lafz *mu'aahadah* ke mafhoom mein bhi istemaal hone laga is liye ke rassi jis tarah do cheezon ko ek saath baandh deti hai usi tarah *mu'aahadah* bhi do qaumon ko ek doosre se baandh deta hai.

Mu'aahadah ke mafhoom mein ye lafz khud Qur'an mein istemaal hua hai: **"illaa bihabli min Allah wa habl min an-naas"**

(Magar Allah ke aur logon ke kisi mu'aahade ke taht).

Aayat zair-e-bahs mein *habl* se muraad Qur'an hai is liye ke yehi hamare Rab aur hamare darmiyan ek *'ahd o meesaaq* hai. Khuda ko mazbooti se pakarna zaahir hai ke apne zaahiri mafhoom mein nahin hai is liye ke Khuda chhoone aur pakarne ki cheez nahin. Us ko mazbooti se pakarne ki shakal yehi ho sakti hai ke hum is kitaab ko mazbooti se pakrein jo hamare aur us ke darmiyan waasta hai.

Goya upar waali aayat mein **"wa man ya'taṣim billah"** jo farmaya tha, **"wa'taṣimoo bihablillah"** ke alfaaz se us ki wazahat farma di. *Salaf* mein se Qataadah, Suddi, Abdullah bin Abbas, Mujahid aur Zuhaak ki yehi raye hai. Ibn Jareer ne Abu Saeed Khudri ke waaste se ek riwaayat bhi naql ki hai:

"Qaala Rasoolullah (sallallahu 'alaihi wa sallam): Kitaabullah huwa hablullah al-mamdood minas-samaa'i ilal-ard"

Rasoolullah (sallallahu 'alaihi wa sallam) ne farmaya: Allah ki kitaab hi Allah ki rassi hai jo aasman se zameen tak Khuda aur us ke bandon ke darmiyan tani hui hai.

Goya yehi cheez hai jo bandon ko Khuda se jorti hai. Jis ne is ko thaam liya, goya Khuda ko thaam liya. *Salaf* mein se jo log *hablullah* ki tabeer *'ahdullah* se karte hain, woh bhi darhaqeeqat *hablullah* se Qur'an hi ko muraad lete hain, is liye ke hamare aur hamare Rab ke darmiyan *mu'aahadah* ki haisiyat Qur'an hi ko haasil hai. Qur'an aur doosre aasmani saheefon ko *meesaaq* aur *'ahd* se isi bunyad par tabeer kiya gaya hai. Is par mufassal bahs Surah Maa'idah mein aayegi.

Mazboot pakarne ke saath-saath **"jamee'an"** ki takeed aur **"wa laa tafarraqoo"** ki nahi ne ye baat wazeh kar di hai ke ye cheez jama'ati haisiyat se matloob hai. Sab mil kar is ko mazbooti se thaamain. Isi *hablullah* se Musalmaanon ki shirazah bandi hui hai, is ko chhor kar woh apne shirazay ko paraganda na karein. Agar is ke saath ta'alluq mein zu'f paida ho gaya, is ki jagah unhon ne doosri rassiyon ka sahaara le liya aur haqq o baatil ke jaanchne ke is se alag kuch mi'yaar bana liye to woh bhi usi tarah paraganda ho jaayenge jis tarah Yahood-o-Nasaara paraganda ho gaye.

Musalmaanon ko ek tanbeeh:

Is ke baad is azeem ihsaan ki yaad dehaani farmaayi gayi hai jo is kitaab ke zariye se Arab qaum par hua. Is kitaab ke nazool se pehle Arab ka har qabeela doosre qabeele ka dushman tha. Un mein baaham khoonrez jangen barpa rehti thein. Un ke deota alag alag aur un ke aghraaz o mafadaat baaham mutasaadim thay. Lekin is *hablullah* ne un ko ek rishtay mein piro kar un ko motiyon ki lari bana diya aur woh jo ek doosre ke jaani dushman thay ek doosre ke jigarri dost aur ghamkhaar bhai ban gaye.

Matlab ye hai ke agar is haalat ko baaqi rakhna chahte ho to is *hablullah* ke saath apni wabastagi ko barabar qaraar rakho. Agar ye rishta kamzor hua to phir wohi jaahiliyat ki haalat laut aayegi, jis mein is se pehle mubtala thay. Tum tabaahi ke gadhay ke bilkul kinaare par kharay thay. Khuda ne tum ko is se bachaaya hai. Is ko chhor kar phir usi gadhay mein girne ka saamaan na kar lena.

Chunanche ye maqaam bohat ahem hai, jo hidaayaat yahan di ja rahi hain woh Musalmaanon ke mustaqbil se bada gehra ta'alluq rakhne waali hain, un mein mamooli ghalti ya ghalat fehmi bhi baday haulnaak fitnon ke darwazay khol sakti thi, is wajah se yahan, jaisa ke upar ke silsilah-e-kalaam se wazeh hai, Allah Ta'ala ne apni hidaayaat badi

wazahat se bayaan farmaayi hain taake kisi gumraahi ke liye koi wajah baaqi na rahe. Isi cheez ki taraf ishaara farmaaya gaya hai:
"Kazaalika yubayyinu Allahu..." (al-aayah).

Ayat - 104

وَلْتَكُنْ مِّنْكُمْ أُمَّةٌ يَّدْعُوْنَ إِلَى الْخَيْرِ وَيَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿١٠٤﴾

Tum mein kuch log aise zaroor rehne chahiyein jo neki ki taraf bulaayen, bhalaai ka hukum dein, aur buraiyon se rokte rahen. Jo log yeh kaam karein ge wahi falaah paayen ge.

Tafseer – Tadabbur ul Quran – Maulana Ameen Ahsan Islahi

Khilafat ke qiyaam ka buniyaadi maqsad:
Yeh ummat ko is ihtimaam o intizaam ki hidaayat farmaayi gayi hai jo *i'tisaam bihablillah* par qaaim rehne aur logon ko qaaim rakhne ke liye zaroori hai. Is maqsad ke liye yeh hidaayat hui ke Musalmaan apne andar se ek giroh ko is kaam par muqarrar karein ke woh logon ko neki aur bhalaai ki da'wat de, *ma'roof* ka hukum kare aur *munkar* se rokein. *Ma'roof* o *munkar* se muraad shari'at aur society dono ke ma'roofa't o munkaraat hain, aur in ke liye *amr o nahi* ke jo alfaaz istemaal huay hain un ka ghaalib qareena yehi hai ke yeh kaam mujarrad waaz o talqeen hi se nahin anjaam dena hai, balke ikhtiyaar aur quwwat se is ko naafiz karna hai — jo baghair is ke mumkin nahin ke yeh giroh ummat ki taraf se siyasi iqtedaar o ikhtiyaar ka haamil ho.
Agar tanha da'wat o tableegh hi se yeh kaam lena madde nazar hota to is matlab ko ada karne ke liye **"yad'oon ilal-khayr"** ke alfaaz kaafi thay, **"ya'muroona bil-ma'roof wa yanhawna 'anil-munkar"** (al-aayah) ki zaroorat nahin thi. Hamare nazdeek is aayah se is ummat ke andar *khilafat* ke qiyaam ka *waajib* hona saabit hota hai.
Chunanche is hukum ki tameel mein Musalmaanon ne Nabi (sallallahu 'alaihi wa sallam) ki wafaat ke baad pehla kaam jo kiya woh *khilafat 'ala minhaj an-nubuwwah* ka qiyaam tha. Is idaare ka buniyaadi maqsad yeh tha ke woh is amr ki nigraani kare ke Musalmaan *i'tisaam billah* ke *nasb-ul-ain* se hattne na paayein.
Is ke liye jo tareeqe us ko ikhtiyaar karne thay woh usoolee tor par teen thay:

1. **Da'wat ilal-khayr**
2. **Amr bil-ma'roof**
3. **Nahi 'anil-munkar**

Inhi teen se *khilafat-e-raashidah* ke daur mein woh tamaam shu'bay wujood mein aaye jo millat ki tamaam daakhili o khaariji zimmedariyon ke ada karne ka zariya bane.
"Wa ulaa'ika humul muflihoon" ka ta'alluq sirf is makhsoos giroh hi se nahin hai, balke yeh ishaara poori ummat ki taraf hai ke jo ummat *i'tisaam billah* ke liye yeh ihtimaam karegi wohi duniya aur aakhirat mein falaah haasil karne wali banegi.

Ayat - 105

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

Kahin tum un logon ki tarah na ho jana jo firqon mein bat gaye aur khuli khuli wazeh hidaayaat paane ke baad phir ikhtilaafaat mein mubtala hue.(86) Jin logon ne yeh rawish ikhtiyaar ki woh us roz sakht saza paayenge.

Tafseer – Tafheemulquran – Maulana Maududi

Surah Aal Imran - 86

Yeh ishaara un ummaton ki taraf hai jinhon ne Khuda ke paighambaron se deen-e-haqq ki saaf aur seedhi taleemaat paayin magar kuch muddat guzar jaane ke baad asas-e-deen ko chhor diya aur ghair muta'alliq zimni o furu'i masaa'il ki buniyad par alag alag firqay banaane shuru kar diye. Phir fazool o la-ya'ni baaton par jhagrne mein aisay mashghool hue ke na unhein us kaam ka hosh raha jo Allah ne un ke supurd kiya tha, aur na aqeeda o akhlaaq ke un buniyaadi usooleon se koi dilchaspi rahi jin par darhaqeeqat insaan ki falaah o sa'aadat ka madaar hai.

Tafseer – Tadabbur ul Quran – Maulana Ameen Ahsan Islahi

Is aayat mein Yahood o Nasaara ke anjaam se Musalmaanon ko 'ibrat dilayi gayi hai ke woh Khuda ki wazeh tanbeehat ke bawajood Khuda ki rassi chhor baithe aur phir jis ke haath mein jo rassi aa gayi, woh usi ko *Hablullah* samajh baithe. Is ka natija yeh hua ke un ke darmiyan aisay ikhtilaafaat phoot paday jin ki islaah naamumkin ho gayi. Farmaaya ke tum bhi unhi Yahood o Nasaara ki tarah apni duniya o 'aaqibat na barbaad kar lena. Yeh falaah ki raah nahin, balke *'azaab-e-aleem* ki mustawjab hai.

Surah Al-Infal – Ayat 46

Ayat - 46

وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَنَازَعُوْا فَتَفْشَلُوْا وَتَذْهَبَ رِيْحُكُمْ وَاصْبِرُوْا ۭ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ۝۴۶

Aur Allah aur uske Rasool (ﷺ) ki ita'at karo aur aapas mein jhagrao nahi warna tumhare andar kamzori paida ho jaayegi aur tumhari hawa ukhṛ jaayegi. Sabr se kaam lo. (37)

Tafseer – Tafheemulquran – Maulana Maududi

Surah Anfal - 37

Yani apne jazbaat o khwahishaat ko qaboo mein rakho. Jald baazi, ghabrahat, hiraas, tam‘ aur na munasib josh se bacho. Thanday dili aur jachi tuli quwwat-e-faisla ke saath kaam karo. Khatraat aur mushkilaat saamne hon to tumhare qadmon mein laghzish na aaye. Ishtiaal angez moqa‘aat pesh aayen to ghaiz o ghazab ka hejaani tum se koi be-mauqa harkat sarzad na karne paye. Masa’ib ka hamla hua aur halaat bigadte nazar aa rahe hon to idtirab mein tumhare hawas par aghanda na ho jayein.

Husool-e-maqsad ke shauq se beqaraar ho kar ya kisi neem-pakhta tadbeer ko sar-sari nazar mein kaargar dekh kar tumhare iraade shatab kaari se maghloob na hon. Aur agar kabhi duniyaavi fawaid o manafi aur lazzat-e-nafs ki taraqibaat tumhein apni taraf lubha rahi hon to un ke muqaabil mein bhi tumhari nafs is darjah kamzor na ho ke be-ikhtiyaar un ki taraf kheencha jao.

Yeh tamaam mafhoomaat sirf ek lafz "Sabr" mein posheeda hain, aur Allah Ta‘ala farmata hai ke jo log in tamaam haisiyaat se sabir hon, meri ta‘eed unhi ko haasil hai.

Tafseer – Tadabbur ul Quran – Maulana Ameen Ahsan Islahi

Ita'at Allah wa Rasool ka aik khaas mafhoom:

وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ.

Yahan Allah aur Rasool ki ita'at ke aam mafhoom ke siwa iska aik khaas mafhoom bhi pesh-e-nazar hai. Yani dushman ke muqabil mein kaamil nizam aur kaamil discipline ka saboot do. Jo hukum Allah ne diye hain un ki bhi poori ita'at karo aur jo hukum Rasool de

us ki bhi be-chon o chara tameel karo. Jis tarah dil zikr-e-Ilahi se mehroom ho to us mein intishar barpa ho jata hai, usi tarah jama’at agar ita’at mein dheeli ho to jama’at ka nizam darham barham ho jata hai aur phir us ki hawa ukhṛ jati hai.

وَلَا تَنَازَعُوْا فَتَفْشَلُوْا وَتَذْهَبَ رِيْحُكُمْ.

Isi baat ko manfi pehlu se wazeh farmaya ke Allah wa Rasool ke diye hue ahkaam se ikhtilaf na karo warna jama’at mein intishar barpa hoga jis ka laazmi natija yeh hoga ke tumhare hauslay past ho jayein ge aur tumhari hawa ukhṛ jaye gi. Yehi woh hidaayat hai jis ki Ghazwa Uhud ke moqa par aik jama’at ne khilaf warzi ki aur iska talkh natija poori jama’at ko bhugatna para. Qur’an ne Aal-Imran mein isi ka hawala diya hai:

حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا أَرَاكُم مَّا تُحِبُّونَ :

Yahan tak ke jab tum hosla haar baithe aur tum ne Nabi ke hukum mein ikhtilaf kiya aur tum ne nafarmaani ki baad is ke ke Allah ne tumhein woh cheez dikhadi thi jis ko tum azeez rakhte thay. (Aal-Imran: 152).

وَاصْبِرُوْا إِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ.

Wohi baat jo upar *"fasbitu"* ke lafz se farmayi hai yahan *"wasbiru"* ke lafz se farmayi hai. Albata upar wali baat afraad ko pesh-e-nazar rakh kar farmayi gayi hai aur yeh jama’at ko pesh-e-nazar rakh kar irshaad hui hai. Matlab yeh hai ke Khuda ki madad o nasrat aur us ki ma‘iyyat ke taalib ho to apne jama’ati kirdar se iska istehqaak paida karo. Khuda muntashir bheer ka saath nahi deta balke un logon ka saath deta hai jo us ki raah mein jihad ke liye bunyan-e-marsus ban kar khare hon.